

THE
CHARLESTON GOSPEL MESSENGER,
AND
PROTESTANT EPISCOPAL REGISTER.

BY MEMBERS OF THE PROTESTANT EPISCOPAL CHURCH.

With the approbation of the Bishop of this Diocese.

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Front view of

St. Michael's Church


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CONTENTS.

ORIGINAL.	PAGE
The Lecture on the Pinckney Foundation, by the Rev. C. C. Pinckney, Rector of Messiah Church, North Santee; delivered in St. Philip's Church, Nov. 28, 1849, - - -	305
Answer to "An Apology for not joining the Protestant Episcopal Church, by a Presbyterian," <i>i. e.</i> A Presbyterian Minister, No. 4. - - -	312
Translation of a Summary View of the "History of Christianity," by M. J. Matter, Paris. A general View of the past History—with anticipations of the future, with regard to Christianity, - - -	325

NEW PUBLICATIONS.

The True Catholic for August, 1849, - - -	315
Examination of "Confirmation Examined:" or, a Review of the "Romish and Prelatical Rite of Confirmation Examined, &c., by Thos Smyth, D. D." By Rev. William Johnson, Rector of St. Stephen's Church, Milledgeville, Ga., from the Church Review, October, 1849. - - -	317
Calvin's Testimony, - - -	319
The Men to make a State; their Making and their Marks: an Address, before the Trustees, Teachers, and Students of Burlington College, on the seventy-third Anniversary of American Independence, and the third Anniversary of the College, July 4, 1840: by the Rt. Rev. George Washington Doane, D.D., LL.D., President of the College, - - -	320

SELECTIONS.

Parochial Schools, from Bishop De Lancey's Charge, -	321
Bishop of Vermont.—Extracts from his Address, 1849, -	323
Poetry.—The Bell, - - -	329
Religious Intelligence.—Monthly Missionary Lecture; Ordination; St. Philip's Parish School; Calvary Church, Charleston, in Beaufain-street; Missions of the Church; Western New-York; Texas; Episcopal Orphan House; The Church of England; Saying Grace in England, -	329—336
Calendar, - - -	336

Daily Service is held

In St. Philip's Church on Monday, at.....	XI o'clock.
" St. Peter's " Tuesday,.....	" "
" St. Michael's and St. Paul's on Wednesday,.....	" "
" St. Michael's, Friday afternoon, at.....	IV "
" St. Stephen's Chapel on Thursday at 12, and on Wednesday Eve'g, at.....	VII "
" St. Philip's on Friday, at.....	XI "
" Grace Church, " at.....	XI "
" St. John's Chapel, Hampstead, on Saturday,.....	" "

HOLY COMMUNION.

In St. Philip's, }	
" St. Michael's, }	On 1st Sunday in the month.
" St. Paul's, }	
" St. Peter's, and }	On the 2d " "
St. Stephen's, }	
" St. John's, }	
" Hampstead, and }	On the 3d " "
" Holy Communion, }	
In Grace Church, on the 4th	" "
" St. Stephen's, }	
" Calvary, }	On the last Sunday.

In one or more of these Churches, on the five great Festivals, for which "special prefaces" have been provided.

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No. 310.

FOR THE GOSPEL MESSENGER.

THE LECTURE ON THE PINCKNEY FOUNDATION.

BY THE REV. C. C. PINCKNEY; RECTOR OF MESSIAH CHURCH, NORTH SANTEE.

Delivered in St. Philip's Church, November 28, 1849.

CXLV. PSALM.

1. I will extol thee, my God, O King; and I will bless thy name for ever and ever.
2. Every day will I bless thee; and I will praise thy name for ever and ever.
3. Great is the Lord, and greatly to be praised, and his greatness is unsearchable.
4. One generation shall praise thy works to another, and shall declare thy mighty acts.
5. I will speak of the glorious honour of thy majesty, and of thy wondrous works.
6. And men shall speak of the might of thy terrible acts; and I will declare thy greatness.
7. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.
8. The Lord is gracious, and full of compassion; slow to anger, and of great mercy.
9. The Lord is good to all; and his tender mercies are over all his works.
10. All thy works shall praise thee, O Lord; and thy saints shall bless thee.
11. They shall speak of the glory of thy kingdom, and talk of thy power;
12. To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.
13. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.
14. The Lord upholdeth all that fall, and raiseth up all those that be bowed down.
15. The eyes of all wait upon thee; and thou givest them their meat in due season.
16. Thou openest thine hand, and satisfiest the desire of every living thing.
17. The Lord is righteous in all his ways, and holy in all his works.
18. The Lord is high unto all them that call upon him, to all that call upon him in truth.
19. He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.
20. The Lord preserveth all them that love him: but all the wicked will he destroy.
21. My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever and ever.

THE subject and the text of our discourse are both prescribed by the expressed wish of the founder of this lecture. Nor have we any desire to vary from his selection. "The greatness and goodness of God" is a theme upon which angels dwell with ravished minds. It is the theme upon which we hope to expatiate when we join the angelic choir, and upon which we may meditate here, until our hearts are brought into unison with all holy beings in God's empire, and so filled with apprehensions of His great majesty and grace, that they may spontaneously pour out His praise in the Church below, and thus be trained for a purer service in the Church above. Nor could we find a more appropriate text. The cxlvth Psalm is pronounced by competent judges to be one of the gems of Scripture. Both Jews and Christians

have assigned it a place among the very first of sacred odes. The word of God does not afford a more suitable text for our meditations upon the subject proposed.

With the pious intention of the venerable founder of this lecture, we shall therefore most readily comply; and we pray that the Lord would enable us so to speak as to strengthen your views of the greatness and goodness of God, that we may do our part in maintaining in our generation, and transmitting to future, a memorial of those divine attributes which this service was designed to perpetuate.

We do not stop to argue in favor of the existence of these attributes of Deity. We assume them as religious truths, admitted by the conscience of mankind, and proceed to illustrate them, if so we may obtain some worthy ideas of our Creator and Benefactor. But who, "by searching can find out God, or know the Almighty to perfection?" "High as heaven, what can'st thou do? Deeper than hell, what can'st thou know?" But though the Almighty be inscrutable to us, and "his ways past finding out," yet we would behold something of his glory. Happily is He compared to that pillar of fire and cloud, which guided the camp of Israel. Though on our side, all clouds and darkness to human or angelic eyes, on the other, He is all luminous to them that seek Him. His divine nature and mode of existence is wrapped in impenetrable gloom: His character and attributes are "clearly seen" through the medium of his works. Though we can never embrace the ocean in a single view, yet from some lofty point, we may behold enough to awaken feelings of sublimity and awe, so by ascending the heights of heavenly contemplation, and viewing what the Scriptures reveal within the range of our faith, we can comprehend enough of the glorious mystery of Deity, to repay our earnest efforts. It is our duty and our privilege to make the attempt, for of all the terrestrial creation, man alone walks with an upright stature, with his face looking upwards; and he alone is endued with power to know, to worship and to glorify the Creator, and Saviour of all.

Let us then, my brethren, endeavor to consider the greatness and goodness of our God, as illustrated in His wondrous works of *Creation*, *Providence* and *Grace*. The two first of these topics we shall compress into the present lecture, leaving the last for future consideration.

We shall first contemplate the Deity as the *God of Nature*, the *Creator* of all things in the visible and invisible world. The only difficulty which meets us here, is the difficulty of selection; for we can not look around, above, below, within, "in the heavens, or the earth, or the waters under the earth," without the most striking proof of divine power and wisdom. Of all God's works, "the heavens" undoubtedly "declare his glory" most emphatically—and of all the sciences, astronomy is that which unfolds most of the grandeur and majesty of the great Creator. Thus, holy men of old have been impressed with His greatness and their littleness. "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, Lord, what is man that thou art mindful of him, and the son of man that thou visitest him?" The contemplation of the starry frame will fill the soul with the loftiest ideas of the Hand which formed them. By looking upwards in a clear night, we behold about one thousand

glimmering stars, which number the telescope, will increase to many millions, apparently fixed in the expanse above. Sage and savage, Chaldean shepherds, and modern philosophers, gaze with equal delight upon the scene—

“A million torches lighted by Thy hand,
Wander unwearied thro’ the blue abyss.
They own Thy power, accomplish Thy command,
All gay with life, all eloquent with bliss.
What shall we call them? Piles of crystal light?
A glorious company of golden streams?
Lamps of celestial ether, burning bright?
Suns lighting systems with their joyous beams?
But Thou to these, art as the moon to night.”*

But, when we remember the *multitude* of the fixed stars—that what is termed “the milky way,” is a conglomeration of suns and systems, multiplying with every increased power of the telescope: that it is only the central region of the universe, as it would appear to a spectator on the confines: that every star in that region is the centre of a system of planets and satellites, like our solar system: when we remember their *distances*: that stars between which the eye can not discriminate, are yet millions of miles apart—as far from each other as our sun is from Sirius—and that this space is so great, that a cannon ball, moving with its usual velocity, from the creation to the present hour, would not yet have accomplished the hundredth part of the distance: and when we remember that two thousand five hundred other nebulous spots are spread over the heavens, each studded with its innumerable hosts of suns and systems, and comets and satellites, the human mind groans beneath the weight of these wonders of creation. In silent awe, we “look up to Him, who hath created those things.” We bow before Him “who stretcheth out the heavens as a curtain, who bringeth out their hosts by number, and calleth them all by their names—and we adore the greatness of His might, for that he is strong in power, not one faileth.”

And if you would form some conception of the grandeur of creation, look at the dimensions of the sun, and having caught something of its bulk, transfer the image to the myriads of stars which crowd the regions of space. It is a luminous ball, 883,000 miles in diameter—more than a million times larger than the earth, and containing five hundred times more matter than all the planets, moons and comets which attend it. The best illustration of its size is this. If the centre of the sun were placed at the centre of the earth, its circumference would extend beyond the orbit of the moon. Think, if you can, of a solid globe, which shall fill up the entire space described by the moon in its monthly revolution round the earth. We think our world a large globe—yet a million of worlds like this could be compressed into the sun. We can scarcely embrace this one item in the glories of creation—yet, a single nebulous spot in the heavens contains millions of suns as glorious as that which our system obeys.

However grand may be this vast luminary, and however majestic his diurnal march across the heavens, yet it does not exhaust the cre-

*Ode to God by a Russian Poet.

ative power of God. It is supposed by eminent astronomers that our sun is itself a satellite of some stupendous globe, which lies at the centre of the universe—a globe which bears the same relation to creation, that the sun bears to our system, around which, sun and moons, and planets, and all the stars, with their attendant trains, are steadily revolving in orbits so vast, that six thousand years has accomplished no perceptible progress. And this central spot of the universe, astronomers now make bold to believe that they have ascertained, and that it may be located in the group, known as the Pleiades—for this is the only region in the heavens which appears stationary—the rest of the universe seems to be revolving about it. And this vast inconceivable globe may be what the Apostles terms “the third heavens:”—the peculiar residence of Deity—the temple of God—“the throne” of the Almighty, before which “the four and twenty elders cast their crowns,” and offer their holy worship, saying, “Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things, and for thy pleasure they are, and were created.” Truly do “the heavens declare the glory of God, and the firmament sheweth his handy work.”

And if we turn our eyes to this globe upon which we for a season dwell, we shall verify the Psalmist’s declaration—“the earth also is full of thy riches”—the riches of wisdom, and power, and mercy, and design. Both animate and inanimate nature proclaim the greatness and goodness of the Creator. If we should penetrate the oceans which cover so large a portion of its surface, estimate their treasures, calculate the amount of life with which they teem, and ponder the purposes of mercy and convenience which they subserve, we shall find that “the great sea also” is full of God’s glory. Or, if we turn our eyes to the land, and gaze upon those stupendous chains of mountains which lift their snowy heads above the clouds, “the eternal hills,” so grand, so sublime, so immoveable: or if we regard the minutest of His works, a grain of corn, a blade of grass, a leaf of a tree, the simplest flower, the feeblest animalcule—in either case, the wonders of creation will loudly proclaim that wisdom, power and love are the attributes of the great Creator.

But we do not dwell upon these themes, for, profitable as they may be made, they do not speak, to my mind, the greatness of God as forcibly as the wonders of astronomy. It is the *grandeur*, rather than the *minuteness* of his works, the telescope, rather than the microscope, which unfolds those attributes which we are considering. Nevertheless, they all aid us in attaining a knowledge of the God who made them. Our feeble minds can never behold Him in His glory, “a spirit,” “eternal, immortal, and invisible,” dwelling in light, unapproachable, whom no man hath seen, nor can see.” Our eyes can not endure His brightness, any more than the direct rays of the sun. It is only by the revelation of Himself, through His Word and His works, that we can ever apprehend His attributes; and limited as are our powers, we can behold enough, to ascend from nature up to nature’s God; and the preacher may lawfully unfold them to your view, that the wonders of creation may elevate your souls to Him “who created all these things,” and draw forth the acknowledgments of the Psalmist, “for thou art great and doest wondrous things—thou art God alone.”

My brethren, such has been the experience of many, whose first impressions of religion were derived from the works of God, as displayed in the Book of Nature. The greatness of His power, as astronomy reveals it, first led them to realize His existence, and taught them to seek the Lord. May the consideration of the same truths be blessed to your souls, and elevate your views of the greatness and goodness of your Maker, and constrain you to live more for His glory, and daily to "show forth more of His praise."

II. The second branch of our subject is the great goodness of God, as the *Preserver and Ruler of all things*, (*i. e.*) as the *God of Providence*. Under the former head, we saw the attribute of power most conspicuous. But in the works of Providence, it is difficult to decide whether the greatness of His wisdom or His mercy, preponderates. Perhaps the first—for while *power* is most illustrious in the God of Nature, *wisdom* excels in the God of Providence, and *mercy* in the God of Grace.

By Providence, we understand that continual care and superintendence over all the creatures which God maintains. After bringing the universe into existence, He did not leave its direction to chance: but the same divine power which He put forth in *creating*, He still exerts in *upholding* and *directing* all things therein. The same Hand which originally framed the solar system, and imparted motion to its circling orbs, still guides the planets and comets with unerring accuracy in their course. The same Deity who walked with Adam in Eden, still overrules all human affairs and all the events of time, at His good pleasure. So complete is His guiding supervision, that "the very hairs of our head are all numbered," and "not a sparrow falls to the ground" without His permission.

We select a single point to illustrate the provision which God has made for the sustenance of His creatures, as suggested by the Psalm before us. "The eyes of all wait upon Thee, and thou givest them their meat in due season. Thou openest thy hand, and satisfiest the desire of every living thing" How? Chiefly by giving "the former and the latter rain." The existence of all nature, animal and vegetable, depends upon a regular supply of moisture—without this, "every living thing" would perish for lack of food. If the Lord should withhold the rain and the dew, how painful the effects which would overwhelm the earth. The springs and fountains soon becoming dry, would cut us off from this necessary element. The streams and rivers, losing their supply, would next disappear, leaving their rocky beds to tantalize our distress. Our fields and forests would soon be parched with heat: every blade of grass, every flower and shrub, every trace of vegetation would fail, and our most fertile fields become like Judea and Edom, a waste and howling wilderness. Our flocks and herds, panting and moaning, would perish with hunger and thirst, and we ourselves, in the extremity of famine, would be compelled to fly our desolate land, if the wretched remains of our strength sufficed to support us by the way. This is no exaggeration, but a plain statement of what would be our condition, were our supply of water to fail: a condition so intolerable, that the sufferings of Ireland from recent famine, would be comparative enjoyment.

And how is this evil averted, and our daily wants supplied? By the unfailing bounty of God's Providence. The Scriptures constantly ascribe the production of rain and dew to the Lord. "For thou O Lord, did'st send a plentiful rain on the earth." It is God "who commandeth the clouds that they rain no rain:" "who withholdeth the rain from you," and "causeth it to rain on our city and not on another," saith the Prophet. Who maketh "the heavens over thy head to be brass," for the sins of men—yet, how many never lift up their minds to Him, who is the source of this common blessing—"who covereth the heavens with clouds, and prepareth rain for the earth, and maketh the grass to grow upon the mountains."

How admirable is the wisdom of God in furnishing this necessary element. Those great reservoirs of water in the ocean, which seem so useless to the thoughtless mind, are in fact essential to our existence upon land. By the simple process of evaporation, the waters of the ocean, separated from their impure and saline properties, are drawn up into the atmosphere, condensed in the colder regions, and assume the form of clouds. By the action of the winds, these are driven over the face of the land, to descend again in genial showers to refresh the earth, and be absorbed into its bosom. Thence they gush forth as springs among the hills and valleys, and after fertilizing the land along their course, return by the channels of the rivers to the ocean from which they came, to mingle again with the waters of the deep, to be purified in its bosom, and pass through the same process for ever.

And it is a wise provision of God that a just proportion be preserved between the ocean and the land. The calculations of the wise have shown that the quantity of water daily discharged into the Mediterranean sea, by all the rivers which empty therein, would just equal that which the sun daily draws by evaporation from its surface. Thus the limits of land and ocean are preserved, so that the continents are not submerged, nor the sea exhausted, but both kept within the bounds which God hath assigned. Thus, a constant supply of moisture is maintained. "The land gives her increase," yields bread "to the eater," "bringeth forth grass for the cattle, and green herb for the service of men." Thus, by the operation of His Providence, does God "give to all" His creatures "their meat in due season."

And if we may admire the wisdom and goodness of God in common with all the creatures of His hand, how much greater His claim upon our gratitude, as redeemed and immortal creatures, upheld, guided, and blessed by His daily unfailing Providence. The preservation of his Church, under the old dispensation, from the hands of its enemies: His merciful interposition in behalf of the Gospel, in supporting "its army of martyrs" to maintain the name of the Lord Jesus, in the amphitheatre and at the stake: the deliverance of the truth from bondage and corruption, the undaunted spirit of Luther, the wisdom of Melancthon, the prudence of Cranmer, the contests of Princes, the control of the powers of earth and hell, all the causes and all the events of the blessed Reformation, can be traced to the interposition of His hand, to establish and unfetter "the truth, as it is in Jesus."

The particular Providence of God towards us as in individuals—

His dealings with us from our earliest years,—“His patience and forbearance towards us, notwithstanding our many and great provocations,”—the temptations from which he has shielded us, the good influences brought to bear upon us, the prosperity, the comfort, the happiness which He has granted us; the afflictions, trials, chastisements with which He has mercifully and kindly visited us, for the proof of our faith, and the promotion of our holiness: every step by which He hath led us from the world and the creature, and drawn our hearts to Him, and “set our affections on things above,” where Christ sitteth at His right hand—all are means which God’s Providence hath appointed to turn us from sin, and lead us to Jesus, that we might be saved by faith in Him. No man can review his own life, and observe the innumerable evidences of his heavenly Father’s watchful providence over him, without acknowledging and adoring His “wondrous works.” Let us join the Psalmist in the confession.—“The Lord is gracious and merciful; long suffering and of great goodness. The Lord is loving unto every man, and his mercy is over all his works.”

But we forbear to dwell upon the theme. The higher exhibitions of His great goodness towards us, as fallen sinners, redeemed by the blood of his beloved Son, we must reserve for future consideration. We conclude with the application of our subject.

Since all nature speaks the truth of revelation, and testifies that the Lord is great and good, may we not call upon you, brethren, for your daily oblation of praise? “It is a good thing to give thanks unto the Lord,” and “to glorify his holy name;” and while angels are adoring him in heaven, let us do our parts in showing forth, according to our ability, the glorious nature of our God, and let us rise to the Psalmist’s standard of gratitude, and say, “I will thank thee O God my King, and praise thy name for ever and ever. *Every day* will I give thanks unto thee, and praise thy name for ever and ever.”

Is there one who refuses the tribute? who brings no oblation to his God? Alas for the hardness and blindness and ingratitude of the human heart! How many live “without God in the world,” without feeling, or remembering, or adoring His great goodness unto us—who pass day after day, and year after year, without prayer, without thankfulness, without love, without service! who give Him no true worship, take His “holy name in vain,” violate His “Sabbaths,” and live in constant opposition to His laws. Think you that the Lord created you in vain? Only for your own pleasure to do your own wills? Look around and see what object he hath made for nought—all have their stations. He hath created them for His glory—and you hath He created for Himself, to *love*, and *serve*, and *glorify* Him with your whole heart, and a cheerful obedience. Resist not, I pray, so gracious a God—oppose not His just and lawful claims—defraud Him not of His righteous revenues—withhold not the tribute of grateful praise.

The whole creation proclaims the goodness of God. The sun and moon and stars, as they roll harmoniously through their orbits, chant forth His praise in sweet, though silent strains. The restless ocean with every rolling wave upon the shore, maintains its majestic chord “in nature’s anthem.” The flower of the field, and the birds of the air, render their tribute to the great Creator. Angels above and saints

below, re-echo the grateful lays. Ungrateful, ungodly, unbelieving men, alone, give no response to the universal hymn. Oh, brethren, let not one of us be of that guilty, thankless band; but let us so lay to heart the great goodness of our God, that it may be our daily joy and daily work to proclaim His praise—"to live no longer for ourselves, but for Him who died for us, and rose again." Amen.

FOR THE GOSPEL MESSENGER.

No. IV.

ANSWER TO "AN APOLOGY FOR NOT JOINING THE PROTESTANT
EPISCOPAL CHURCH, BY A PRESBYTER,"

i. e. A PRESBYTERIAN MINISTER.

ON page eight, Apologist again resorts to human testimony to sustain his declarations, which the Bible would not. He says, many Episcopal writers acknowledge the office of Bishop and Presbyter to be one. We reply, that many Episcopal writers have denied the divinity of our Lord Jesus Christ; and the two examples show that Episcopal writers are not always safe authority. But the Bible is *always safe*, and it teaches no such thing: we learn from its sacred pages that whilst Christ was on earth, no one besides Himself ever *ordained*, and that after His death, no *ordination* ever was performed in the primitive Church, but by an Apostle; and that the Apostles travelled from place to place, administering the rite of Confirmation, (Acts xv. 41,) while it says no such thing of Presbyters, which shows that the office of Bishop and Presbyter were not and are not one. The Episcopal writers, to whom Apologist alludes, are all modern authors: no Churchman for 1500 years after our Lord, ever said such a thing.

Those who saw and conversed with the Apostles, and were ordained by them, Clement, and Ignatius, and Polycarp, teach an entirely different doctrine; they declare that Christ left three orders of ministers, and that Presbyters and Deacons were subject to Bishops. Irenæus, Tertullian, and Cyprian, forming an intermediate link between them and the time of the Council of Nice, teach the same thing. Eusebius, who wrote A. D. 324; Sozomen, A. D. 440; Socrates, A. D. 445; Theodoret, A. D. 428; and Evagrius, A. D. 594, the earliest Ecclesiastical historians, who bring the history of the Christian Church down from Christ to about the year A. D. 600, without interruption, teach the same thing, directly and indirectly, as is taught in the Bible, and by the successors of the Apostles, viz: that there is a distinction in the orders and powers of the Christian Ministry. To this it may be added, that every subsequent writer, down to the time of Luther, teaches the same thing. Any other teaching is modern, and whatever is new in religion must be false, and was heard of for the first time within the last three hundred years; and thus we see that both human and divine authorities condemn Apologist's assertion.

But Apologist asks, why not call them angels, now, as the first order were called by St. John? It would be a sufficient answer to say, because we do not now speak Greek: but a better reason has already

been given in a preceding number, where we shew that the different orders of the clergy have been called in different ages by different titles. Bishop, in the English language denotes the same office that Angel did, and still does, in the Greek. The names and condition of all things on earth have changed since the New Testament was written, *except* these three orders in the Christian Ministry; and nothing but the Divine promise, that the gates of hell should not prevail against them, could have sustained them. But they survive above the wrecks and ruins of empires and kingdoms, as living witnesses among men, that they were of and from God, and have been preserved by Him.

On the same page, there is an attempt to cast a slur upon three* Bishops of the Church in America. It would be well for him to recollect what St. Peter says of those who "speak evil of dignities," whereas "angels bring not railing accusations against them;" or more especially the warning that accompanied their commission, (St. Luke, x. 16.) "He that despiseth you despiseth me." There is a coarse vulgarity in this slur, which shows more plainly than the weakness of Apologist's logic, or his ignorance of the subject, the pooriness of a cause which could not be maintained by candid reasoning, nor without violating a command of those Holy Scriptures (1 Pet. iii. 28,) which he *pretends* to reverence so much. As I am unwilling to answer this uncalled for reflection upon these servants of God, who have never been accused of attacking any who differ from them in religious opinions, by sarcasm, the only weapon with which it ought to be repelled, I pass on to the next objection, which is: "I cannot find in the Bible any authority for the use of a Liturgy."

If he had turned to the Epistle to the Romans, xv. 4, he would have found that the Bible expressly teaches that we must learn from God's dealings with the Jewish Church, how the Christian must and should offer its sacrifice of praise and thanksgiving. If he knew the history of that Church, in which Jehovah Himself gave direction about the minutest affairs of, he knew that it worshipped with a Liturgy; and if there were no other guide, this would render it probable that the same obligation would rest upon the Christian Church.

It is an instinct of human nature to address our superiors in the most respectful and acceptable manner. It is a common custom among men to have prescribed forms with which to address kings and magistrates, and to transact all important business, so that reason teaches the necessity and propriety of a form or Liturgy with which to address and worship the Creator, King, and God of the universe. Take away these forms from society, and it would be impossible for society and governments to hold together. If we had no prescribed Liturgy for public worship, every preacher would have to make a form for himself, before there could be any public worship. A Liturgy is necessary to preserve the truth from perishing; those religious societies which have none, change their rule of faith with every changing generation; it is the only security the truth can have, that it will not decay whenever and wherever human goodness decays, "just as the human

*Bishop's Onderdonk, Doane, and Whittingham.

below, re-echo the grateful lays. Ungrateful, ungodly, unbelieving men, alone, give no response to the universal hymn. Oh, brethren, let not one of us be of that guilty, thankless band; but let us so lay to heart the great goodness of our God, that it may be our daily joy and daily work to proclaim His praise—"to live no longer for ourselves, but for Him who died for us, and rose again." Amen.

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No. IV.

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EPISCOPAL CHURCH, BY A PRESBYTER,"
i. e. A PRESBYTERIAN MINISTER.

ON page eight, Apologist again resorts to human testimony to sustain his declarations, which the Bible would not. He says, many Episcopal writers acknowledge the office of Bishop and Presbyter to be one. We reply, that many Episcopal writers have denied the divinity of our Lord Jesus Christ; and the two examples show that Episcopal writers are not always safe authority. But the Bible is *always safe*, and it teaches no such thing: we learn from its sacred pages that whilst Christ was on earth, no one besides Himself ever *ordained*, and that after His death, no *ordination* ever was performed in the primitive Church, but by an Apostle; and that the Apostles travelled from place to place, administering the rite of Confirmation, (Acts xv. 41,) while it says no such thing of Presbyters, which shows that the office of Bishop and Presbyter were not and are not one. The Episcopal writers, to whom Apologist alludes, are all modern authors: no Churchman for 1500 years after our Lord, ever said such a thing.

Those who saw and conversed with the Apostles, and were ordained by them, Clement, and Ignatius, and Polycarp, teach an entirely different doctrine; they declare that Christ left three orders of ministers, and that Presbyters and Deacons were subject to Bishops. Irenæus, Tertullian, and Cyprian, forming an intermediate link between them and the time of the Council of Nice, teach the same thing. Eusebius, who wrote A. D. 324; Sozomen, A. D. 440; Socrates, A. D. 445; Theodoret, A. D. 428; and Evagrius, A. D. 594, the earliest Ecclesiastical historians, who bring the history of the Christian Church down from Christ to about the year A. D. 600, without interruption, teach the same thing, directly and indirectly, as is taught in the Bible, and by the successors of the Apostles, viz: that there is a distinction in the orders and powers of the Christian Ministry. To this it may be added, that every subsequent writer, down to the time of Luther, teaches the same thing. Any other teaching is modern, and whatever is new in religion must be false, and was heard of for the first time within the last three hundred years; and thus we see that both human and divine authorities condemn Apologist's assertion.

But Apologist asks, why not call them angels, now, as the first order were called by St. John? It would be a sufficient answer to say, because we do not now speak Greek: but a better reason has already

been given in a preceding number, where we shew that the different orders of the clergy have been called in different ages by different titles. Bishop, in the English language denotes the same office that Angel did, and still does, in the Greek. The names and condition of all things on earth have changed since the New Testament was written, *except* these three orders in the Christian Ministry; and nothing but the Divine promise, that the gates of hell should not prevail against them, could have sustained them. But they survive above the wrecks and ruins of empires and kingdoms, as living witnesses among men, that they were of and from God, and have been preserved by Him.

On the same page, there is an attempt to cast a slur upon three* Bishops of the Church in America. It would be well for him to recollect what St. Peter says of those who "speak evil of dignities," whereas "angels bring not railing accusations against them;" or more especially the warning that accompanied their commission, (St. Luke, x. 16.) "He that despiseth you despiseth me." There is a coarse vulgarity in this slur, which shows more plainly than the weakness of Apologist's logic, or his ignorance of the subject, the poorness of a cause which could not be maintained by candid reasoning, nor without violating a command of those Holy Scriptures (1 Pet. iii. 28,) which he *pretends* to reverence so much. As I am unwilling to answer this uncalled for reflection upon these servants of God, who have never been accused of attacking any who differ from them in religious opinions, by sarcasm, the only weapon with which it ought to be repelled, I pass on to the next objection, which is: "I cannot find in the Bible any authority for the use of a Liturgy."

If he had turned to the Epistle to the Romans, xv. 4, he would have found that the Bible expressly teaches that we must learn from God's dealings with the Jewish Church, how the Christian must and should offer its sacrifice of praise and thanksgiving. If he knew the history of that Church, in which Jehovah Himself gave direction about the minutest affairs of, he knew that it worshipped with a Liturgy; and if there were no other guide, this would render it probable that the same obligation would rest upon the Christian Church.

It is an instinct of human nature to address our superiors in the most respectful and acceptable manner. It is a common custom among men to have prescribed forms with which to address kings and magistrates, and to transact all important business, so that reason teaches the necessity and propriety of a form or Liturgy with which to address and worship the Creator, King, and God of the universe. Take away these forms from society, and it would be impossible for society and governments to hold together. If we had no prescribed Liturgy for public worship, every preacher would have to make a form for himself, before there could be any public worship. A Liturgy is necessary to preserve the truth from perishing; those religious societies which have none, change their rule of faith with every changing generation; it is the only security the truth can have, that it will not decay whenever and wherever human goodness decays, "just as the human

*Bishop's Onderdonk, Doane, and Whittingham.

body retains the vital principle, though we sleep, or faint, or become weak and sickly, lie in a trance, fall into delirium, are paralysed, or decipit."

All this is apparent from reason; but it is sanctioned by the word and authority of God. If he had looked a little deeper into the Bible he would have seen that the Apostles gave a Liturgy to the Church before their death, which they called a "form of sound words," (2 Tim. i. 13,) and that they gave these to every Church which they established, (1 Cor. iv. 17.) They refer to this Liturgy, under various titles, as the ordinances of the Church, (1 Cor. xi. 2;) or written traditions, (2 Thess. ii. 15.) References are also made to it, (Rom. vi. 17, and 2 Timo. i. 13.) in which last instance, Timothy is especially cautioned to adhere to or make no alterations in it; while in another place, (2 Timo. ii. 2,) he is commanded to transmit this Liturgy to those who should come after him.

This same jealous care of the Liturgy has ever since been observed by the successors of the Apostles. An attempt was made to alter a single line of the Trisagion, about A. D. 518, by the Emperor Anastasius, and that too in commendation of our Lord, and it gave rise to a great tumult among the clergy and people at Constantinople, who regarded the attempted alteration "as subversive of the Christian religion." The populace was thrown into uncontrollable excitement by it, the city was fired at several points, and one Monk lost his life.*

We might satisfactorily show, *from the Bible*, that the Church at this day worships God with substantially the same Liturgy given her by the Apostles; but that is not the question now at issue. What Apologist claims is, that there is no authority in the Bible for the use of a Liturgy. The command of St. Paul to Timothy, (2 Tim. ii. 2,) made it as obligatory upon him to hand on the Liturgy then in use as it did to hand on the grace of the Apostleship; and it was one of the special duties of the Apostolate to watch over this Liturgy, and preserve it from either changes or corruptions, (1 Tim. i. 2.) Other incidental references are found to this Liturgy in various places in the Epistles, of such a number and nature, as to amaze us, that, one claiming to be a teacher of religion, should assert, "I cannot find in the Bible any authority for the use of a Liturgy." We should think he might profitably meditate upon St. Matthew, xv. 14.

Apologist says, "the history of the Christian religion shows that there has always been in human nature a great tendency to a mere formality," and therefore forms are dangerous. We reply that the history of the Jewish religion shows that God laid as much stress upon the outward forms in their worship as upon the inward grace; and that He always promptly punished any violations of the forms; but neither of these facts have any bearing upon the particular question at issue. We are endeavoring to ascertain what the Bible says about a Liturgy. We think the references made above to the Bible, show conclusively that a Liturgy originated with the Apostles, and was given by them to every Church they established, and that consequently it is Divine in its origin, (2 Cor. iv. 5;) we have also another strong proof in its pre-

* See Evagrius, lib. 3, ch. 44.

servation. It has lived down in nations remote from one another, and most diverse in language, manners, and customs. And there is yet stronger evidence of the fact in this, that *seven ninths** of its parts are in the identical language of Holy Scripture, *being extracts from the Bible*; consequently Apologist's assertion that, "where you hear the most about the Prayer Book, you hear least about the Bible," is a malignant assertion, wantonly made to excite prejudice against those ancient and Divine forms which holy men handed down from God Himself, (Gal. i. 12,) since it is self-evident that seven-ninths of the Prayer Book are out of the Bible.

It is utterly amazing to find Apologist saying, after deciding on the authority of his own unsupported opinion, that the Bible gives no intimation of a Liturgy, that he is averse to changing God's arrangement. He does not say what the arrangement is, but leaves his readers to conclude that every congregation must adopt its own form, as there can be no orderly public worship without some form. Christ left the Apostles to institute such a mode of worship as He ordained, (John xiv. 26.) While our Lord was on earth, they all worshipped with Jewish forms; after He was taken away, they still continued daily in the temple, only they seem to have adapted the sacrificial part of the Jewish service to the Eucharistic; instead of sacrificing the Lamb daily, they daily broke bread, (Acts ii. 42;) and our whole Liturgy, with the absolutely necessary exceptions of adaptation to the Christian service, is identical with the ancient service of the Synagogue. God Himself prescribed the Jewish service, (Exod. xxv. 40,) and hence, that of the Christian Church is of Divine arrangement. But, in relation to this, it is admitted that it is not definitely marked out in the Bible; it was left to the Church, and conformity or non conformity is what constitutes a part of human probation. But, that there should be three orders of ministers, is clearly taught by the Old and New Testament, and the Presbyterians *have changed these*: but, in a minor matter, he shamelessly says: "he is averse to change God's arrangement."

C. C. A.

NEW PUBLICATIONS.

The True Catholic for August, 1849.—We repeat the invitation to our readers to avail themselves of the "strong meat" of the work, named above, which reflects honor on the Church, and promises great benefit to those who will heed the words of wisdom, truth, and soberness, abounding in its pages. They who read it will need no recommendation to continue to do so, and they who read our extracts will almost of course, desire a full knowledge of thoughts and sentiments, which cannot but instruct and interest, and incite them. They will find no "Ultraism" here but the true, safe medium, the headings are ours.

*This was demonstrated by the worthy agent of the N. York Bible and Prayer Book Society, who told me he ascertained it by a critical examination.

Sad and True.—"It is the fashion to say, that we are also united by a common religion. This is, however, not true; religion constitutes among us no bond of union; on the contrary, one of our bonds of union is irreligion. The differences of religion among us, are not causes of territorial divisions, division between different parts of the country, because they are every where the same. The people are no where united, even locally, upon the subject, and every considerable sect finds in every other part of the country, those with whom it holds communion, even although they may not be united under one Ecclesiastical government. Religion is then no cause of territorial union. It is not a cause of local division, for another reason. People do not care enough about it. They understand and feel the practical benefits of peace and good neighborhood. These advantages, it is true, may be best obtained by union in the true religion. But to ascertain what is the truth, costs time and labor, which they will not spare from their worldly pursuits; moreover, the discussion tends to excite angry feelings, which expose their beloved, because profitable, peace, to hazard. Therefore they decry all definite theology as sectarianism. It is true also, that men, who are actuated by true Christian principles, will contend for the truth without violating the bond of charity, or encroaching on peace and good neighborhood. But that it is difficult to do, because the Christian principles of charity are absent from the hearts of most men, and imperfect where they exist. Provocation is thus readily given and easily taken, and there is always real danger of disunion, from the discussion of religious truth. The danger does not alter the duty of being "valiant for the truth." No danger of abuse can ever release men from their obligations to duty, and consequently not from that of inquiry after that truth, which is of all others the most important. Still those who do not recognize the duty, because they do not recognize the importance of religious truth, will not be disposed to countenance the inquiry. On the contrary they will agree to put it aside and unite upon the easier terms of not differing about truth, of which they know nothing, because they will not inquire. Religious "Liberalism," or Indifferentism, that is irreligion, thus becomes a bond of union among them, or perhaps, more properly, a means of avoiding disunion; for that which is merely negative, can scarcely be called a bond. . . . The manner in which we have seen the community more than once carried off into wild speculations, when possessed with the idea that some new road to wealth had been opened, or when an expansion of the circulating medium, gave a stimulus to commerce in general, and the accounts which we read of the state of things in England during the South Sea scheme, and in France in the days of Mississippi Law, will teach us the effects of anticipated great prosperity on the human mind. That the prosperity is real, will not diminish its power. In fact the eagerness of men will continually make it unreal, by driving it beyond even the wide limits within which it will be real. Religion in a community thus constantly employed in seeking wealth, and of course thoroughly imbued with "the love of money," will be at a low ebb; theological information will be at a lower.

The Clergy, in former age and other countries, have been seduced into secularity, by the hope of ease, and comfort, and luxury, and power.

Here and now, they are driven into it, by the fear of starvation. But the evil is the same in both cases. In both, the better spirit of the Clergy is brought to succumb to the spirit of the world; because, although by different and even opposite means, in both cases, the same result is produced; the subjection of the clergyman's will to that of worldly laymen. The vestry of, or the subscribers to, a little country Church, exercise, within their sphere, the same power, for which the Emperor Henry IV. contended with Pope Gregory VII. and William Rufus and Henry II. of England with Anselm and Thomas A'Becket, the power, that is, of controlling the wills of the Clergy. They are very apt to display too, the very same jealousy of the Episcopal authority, which those potentates did of the Papal.

Retrenchment has been the order of the day; but where has it generally begun? Let Archdeacon Manning answer for us: "It is with their *alms* that they begin. It is here that they first feel the pinch of poverty. Their charities are cut down first. What would they not give to the poor or to the work of the Church, if only they had the means, if only their ability were as large as their compassion! And yet perhaps they never give an entertainment to their rich friends and neighbors at less cost than their whole year's charity. They live up to their income in every thing else. It is in the fifth or tenth which they might give back to God, that they begin their provident economy and lay up for themselves here out of that which is due to Christ's poor now. What ought to be the bread of the hungry, they turned into a stone, and so in the day of their own necessity they will find it."

Examination of "Confirmation Examined:" or, a Review of the "Romish and Prelatical Rite of Confirmation Examined, &c., by Thos. Smyth, D. D." By Rev. William Johnson, Rector of St. Stephen's Church, Milledgeville, Ga., from the Church Review, October, 1849."—There are many of the readers of the Gospel Messenger, who prefer short articles, they who do not may read the learned and able pamphlet from which we make these extracts, on which we offer no comment: "We shall proceed to show that the author has dishonestly stated the Church's view and estimate of Confirmation, with the design of imposing on uninformed readers; that he represents Confirmation as a *Sacrament*; combats it as such, and endeavors to make it appear from our own writers, that it is but little esteemed by some of them; and, thus, by depreciating the rite, he hopes to destroy its authority and obligation in inquiring and obediently-disposed minds. . . . What Bishop Burnet alludes to, then, as the "Invention that was afterwards found out," was the introduction of oil into use at Confirmations, which he says (p. 336) the Church of Rome supplied so as to have the *matter* that is considered essential to a Sacrament. This oil, or chrism, he calls the invention that was a piece of superstition. True, he says, "the invention that was afterwards found out, by which the Bishop was held to be the only Minister of Confirmation," &c. This, however, is very different from saying, the invention, that the Bishop was the only Minister, &c. He clearly shows, that the *primitive* custom confined the administration to the Bishop—that afterwards the practice varied. But, as the principle involved in the ancient usage was not to

be violated, those who introduced the variation felt the necessity of some such device as would still preserve the ancient principle of confining the power to the Bishop, while yet Presbyters might be *suffered* to administer the rite. The *invention* then by which Bishops should be regarded as the only Ministers, though Presbyters were suffered to confirm, was the introduction of oil, which the Bishop alone could consecrate, but the Presbyter might apply. The power was thus, in one sense, confined to the Bishop, while, in the opinion of the inventors, the Presbyter might administer confirmation. Burnet says finally, "Presbyters thus confirming, was thought like Deacons giving the Sacrament, though Priests only might consecrate the Eucharist." (p. 337.) Our author says, "Confirmation consists in the imposition of hands, with prayer and other ceremonies, for the full admission of baptized persons into the Church, and their participation of that further grace which it is necessary to convey." For the present, let us test the correctness of this definition by the Prayer Book. . . . In the very first prayer, whether at infant or adult baptism, we find the petition, that the persons to be baptized may be delivered from wrath, and "received into Christ's Church:" and in another prayer, that they "may receive the fulness of" God's grace, and ever remain in the number of" his "faithful children, through Jesus Christ our Lord. Amen." Directly after the administration of the water, the persons are received "into the congregation of Christ's Flock." And, after this reception, the minister says, "Seeing now, dearly beloved brethren, that these persons are regenerate, and grafted into the body of Christ's Church, let us give thanks," &c. After all this, said at the baptism of those who are admitted into the Church, can the be easily surpassed, that affirms Confirmation to consist in "prayer and other ceremonies, for *the full admission of baptized persons into the Church?*" Dr. Smyth is among the number of those who maintain that Confirmation is not to be retained, because miraculous signs do not follow it. But, most unfortunately for the Doctor, he says that imposition of hands is now to be employed *in ordination*. Has he forgotten that he has referred, only five pages above, (p. 18,) to the inauguration of Presbyters or Deacons into office, and given as one of his references, Acts vi. 6? But, on referring to it, lo, we find Stephen, on whom hands had been laid to make him a Deacon, possessed of this very miraculous power. The narrative says of Stephen and others: "Whom they set before the Apostles; and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly, and a great company of the Priests were obedient to the faith. And Stephen, full of faith and power, did great wonders and miracles among the people." (Acts vi. 6-8.) Here is a case of inauguration into office, furnished by the Doctor himself, and yet the imposition of hands was followed by "great wonders and miracles." What is left the Doctor now, but to oppose the laying on of hands in ordination too? And as it regards the other reference, (Acts xiii. 2, 3,) though we have evidence that it was no ordination, yet, as he esteems it such, he must abide by his own judgment, and suffer for his own indiscretion in adducing it. The verses he refers to, record the imposition of hands

on Barnabas and Saul. He considers it an ordination. Well, be it so; it will suit our purpose quite as well as his: for in the following verses (8, &c.) we find Saul miraculously depriving Elymas of sight. Surely our author was dreaming, when he employed such authorities. However, he can escape yet, by only contracting a little more, and denying that imposition of hands should accompany ordination. But we must press him a little further, and compel him to give up baptism also. This is a plain case. Nowhere can he once find it said in the Bible, that these miraculous gifts *should* follow the imposition of hands. True, we find that they did; but, so far from its being invariably the case, the Apostle implies that it was not, when he asks, "are all workers of miracles?" (1 Cor. xii. 29.) While then there is no declaration, that the imposition of hands should be accompanied by miraculous gifts, our Savior did most plainly connect miraculous powers with belief, and belief with baptism, when he said to his Apostles, "go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs *shall follow them that believe*: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." (Mark xvi. 15-18.) From our author's book we learn that he has charge of a congregation, and he tells us in a note on page 14, that he has a regular season for the administration of baptism. Will he excuse our inquiring, what is his procedure in the case of persons whom, on profession of their faith, he baptizes, if they fail to furnish the signs of belief? Suppose there should be some who can neither cast out devils, nor speak with new tongues, nor take up serpents, nor drink deadly draughts with impunity, nor, lastly, *recover the sick by the imposition of hands*, are they all to be viewed as so many impostors? Most undoubtedly, if the author's rule is a good one, we have to conclude that faith has fled from the earth; for those signs were to follow such as believed. We leave it to the Doctor himself to decide, if they are not more inseparably connected with faith, than with the laying on of hands.

Calvin's Testimony.—"This," says he, "was formerly the custom, that the children of Christians, after they had grown up, were placed in the presence of the Bishop, that they might perform the office which was exacted of those who, as adults, offered themselves for baptism. For these sat among the catechumens until, having been duly instructed in the mysteries of the faith, they could make the confession of their faith before the Bishop and the people. Those, therefore, who as infants had been initiated by baptism, since they did not then make a confession of faith at the Church, were again presented by their parents, towards the close of childhood or beginning of adolescence, were examined by the Bishop according to a form of catechism, which was then certain and common. But that this action, which even otherwise deserved to be esteemed solemn and sacred, might have still more reverence and dignity, the ceremony of imposition of hands was also employed. Thus the boy, his faith being approved, was dismissed with a solemn benediction. The ancients frequently mention this cus-

tom."—(*Inst. Lib. IV. ch. xix. 4, De Confirmatione.*) "Their infancy being passed after they had been introduced into the faith, they offered themselves also for catechizing, which in their case was subsequent to baptism. But another rite was then applied, viz: the imposition of hands. This one place abundantly testifies that the origin of this ceremony flowed from the Apostles: which, however, was afterwards changed into a superstition, as the world commonly degenerates from the best institutions to corruptions."—(*In. Ep. ad Heb., cap. VI. 2.*)

The Men to make a State; their Making and their Marks: an Address, before the Trustees, Teachers, and Students of Burlington College; on the seventy-third Anniversary of American Independence, and the third Anniversary of the College, July 4, 1849: by the Rt. Rev. George Washington Doane, D.D., LL D., President of the College.—We wish that for the whole of this admirable and effective address, we could find space in our limited pages. Imperative circumstances have prevented an earlier notice of it—but we shall not regret the delay, if it induces some persons to read it a second time. It is not one of those ephemeral essays to be merely pleased with, and then thrown by. It contains *principles*, which should be held by all, inculcated on the young, and made operative in the life. It should be preserved in the Christian's library, to be studied by his children and their's. We think the extracts which follow will satisfy our readers we have not said too much. Introductory, is an address from a son of the Bishop, in which we read:—"We would stand round you, ever, as we now do, here, the representatives of many States, as a forest of young saplings stand round a great, old oak; to keep from you, and take to ourselves, the storms, of which you have had full enough: and which we need, to make us oaks, instead of saplings; men after your pattern, and after God's own heart." In the exordium we read:—"These are the orators, the statesmen, the priests, the patriots, the heroes, of the coming age. Through them, that age will take its mark, from us. Their principles, their habits, their characters, will tell, through all the centuries to come, in surges, that will roll and swell, forward and onward, till the dreadful day of doom. Can we do better, on the festival, which consecrates the memory of the Fathers of the State, than to consider, how we best shall serve it, in the training of its sons? What can be fitter for this, our third anniversary, than the contemplation of its sacred trust, towards the commonwealth, which shelters it, in its broad shadow! *The men, to make a State; the making, and the marks, of men, to make a State*, will be appropriate themes, to-day." The men to make a State must be intelligent—they must be honest. "I mean men, with a single face. I mean men, with a single eye. I mean men, with a single tongue. I mean men, that consider, always, what is right; and do it, at whatever cost." They must be brave—"I mean the men, that dare to stand alone. I mean the men, that are, to-day, where they were, yesterday; and will be there, to-morrow. I mean the men that can stand still, and take the storm. I mean the men that are afraid to kill, but not afraid to die." They must be religious.—"I speak of men, who feel, and own, their sins. I speak of men, who know there is a hell. I speak of men, who think the Cross

no shame. I speak of men, who have it in their heart, as well as on their brow. The men that own no future, the men that trample on the Bible, the men that never pray, are not the men to make a State." The men to make a State must be made by faith—by self-denial—by obedience.—"Obedience is the health of human hearts: obedience, to God; obedience, to father and to mother, who are, to children, in the place of God; obedience, to teachers and to masters, who are in the place of father and of mother; obedience, to spiritual pastors, who are God's ministers; and to the powers that be, which are ordained of God. Obedience is but self-government, in action: and he can never govern men, who does not govern, first, himself. Only such men can make a State."—The application, we print entire:—"For the marks of men, that are to make a State. *I see them, in the ingenuous boy.* He looks right at you, with his clear, calm eye. The glow, that mantles on his cheek, is of no kin with shame: it is but virtue's color, spreading from his heart. You know that boy, in absence, as in presence. The darkness is not dark to him; for God's eye lightens it. He is more prompt to own, than do, a wrong; and readier, for amendment, than for either. There is nothing possible, for which you may not count on him; and nothing good, that is not possible, to him, and God.

I see them, in the earnest boy. His heart is all a-throb, in all his hand would do. His keen eye fixes on the page of Homer, or of Euclid, or of Plato; and never wavers, till it sees right through it, and has stored its treasures, in the light of his clear mind. His foot has wings, for every errand of benevolence or mercy. And, when you see the bounding ball fly highest, and fall farthest from the stand; and hear the ringing shout, that is the signal of its triumph, you may be sure that it was his strong arm, that gave that ball the blow.

I see them, in the reverential boy. He never sits, where elders stand. His head is never covered, when superiors pass; or, when his mother's sex is by. He owns, in every house, at every hour, of prayer, a present God. *Ingenuous, earnest, reverential, boys:* these are our marks, of men, to make a State."

SELECTIONS.

Parochial Schools, from Bishop De Lancey's Charge.—"Another most important point connected with the training of the children of a Parish, is the system of Parochial Schools, on the threshold of which the Church is now standing. By Parochial or Church Schools, we mean the identification of religion as the Church holds it with education; educating our children as children of the Church, in schools of the Church; providing each large Parish, if possible, with a school of its own, where the children connected with it may be taught by competent, religious teachers connected with the Church, who will make religion as the Church holds it, not only the basis of all instruction, but the pervading principle and influence running through all its parts and progress, imbuing the mind with a knowledge of it, warming the heart with the love of it, and moulding the intellect and habits to its devotions, worship, doctrines, liturgy, and usages. Some, you know, hold

that religion and education should stand apart from each other. Others teach that morality only should be allied to education. Others again, that only a general and abstract view of religion should be associated with education. Others, again, put forth their views in the form that education is to be unchurched: "Education without a Church," is the principle claimed and avowed to be the right principle.

In opposition to such views, the true theory of the Bible and the Church is, that religion is the foundation of all sound education; that the God who gave the mind should govern the mind; that the expansion and training of the intellect should ever be according to, and in association with, His laws, influence and grace; that to mould the intellectual habits without reference to the Deity and His laws, His institutions and His spirit, is in direct hostility to man's true interest, duty and responsibility; and hence, that over the union of religion with education, we are bound to pronounce the solemn declaration, "what God hath joined together let no man put asunder."

Now this can only be carried out by Church schools and Church colleges, which shall unite, avowedly, religious instruction with literary instruction; which shall connect Church worship, Church doctrines, Church usages, Church feelings, Church principles, with the daily business of education; which shall daily present the great and glorious God before the mind, humble it on the knee of confession to Him, raise it in supplication to His throne, inspire it by the melody of praise to Him, and send it forth in the feeling of utter dependence on His infinite mercy for existence, faculties and knowledge; for redemption, grace and glory through the mediation of His blessed Son, and the power of His Holy Spirit. The Parochial School system keeps constantly before the eyes of both children and parents, the authority to which both are responsible. In its practical exhibition, it is presented to view in some such form as this: The children assembled for receiving instruction, begin by calling upon God in prayer, and singing to His praise. Those prayers and hymns are from the Prayer-Book; the very services, in part, in which they are accustomed to unite on the Lord's day in the sanctuary, with their parents and friends. Sunday is thus carried into the school. They see that religion is not merely for the Lord's day, or for the Church, but is something for every day; that it mingles with their learning and their business; that God is to be served, thought of, worshipped, obeyed and loved in the school, as well as elsewhere. A reference to God's will is intermingled with all their learning. His doctrines are inculcated; duties to Him are enforced; the worship of Him is practised. Dependence on His Spirit for strength, on His blessed Son for pardon, on His Holy Word for light and guidance, is constantly presented to the mind. The holy warnings, the earnest counsels, the warm appeals, the affectionate interest of a Divine Saviour, are brought to their view. In the principles, the grounds, the usages, the doctrines, the ministry which God has established, they are instructed by the minister himself. In the nature, character and claims of the holy and spiritual kingdom which Christ established, and taught His disciples to pray for in the daily petition, 'Thy kingdom come,' they are instructed; why we adhere to its constitution as Christ gave it to us; why its liturgy was adopted;

how it conforms to Holy Scripture, and has for ages edified His members; in what relation they stand to the Church; how and why it should never be deserted or discountenanced, or shunned. Among the facts evincing the importance of Parochial Church Schools, I may name to you, that the system has been distinctly recommended by the Presbyterian General Assembly, and is, I understand, in process of gradual adoption in the congregations of that large and influential body of our Christian brethren, to train and indoctrinate their people. As another fact of the same import and character, take the circumstance, that at this time more than sixty colleges in the United States are under the control of the same religious denomination. In the same language speaks to us the increase of schools, academies and colleges, among our Baptist and Methodist brethren. The Lutheran system is a signal illustration of the same principle. I am not acquainted with any literary institution of any kind, established by any denomination of Christians, in which the religious views of that denomination are suppressed, and the pupils taught according to other views. Directly or indirectly, their own are inculcated. A proselyting spirit may not be evinced in the case; but the prevailing, predominating, moulding, ever-felt influences arising from usage, manner, phraseology, tone, example, worship, converse, is always on the side of the denomination which sustains the institution; and believing, as they do, that they hold the truth of God in their respective systems, neither reason, justice, nor conscience, would authorize it to be otherwise."

BISHOP OF VERMONT.—Extracts from his Address, 1849.

"Thursday, April 26th, I visited Calvary Church, Jericho, where a small but most faithful band of our brethren still maintain the order of our system, without the aid of any regular ministry; meeting together, with punctual regularity, on the Lord's Day, to unite with their Lay-readers in a private room, and receiving the ordinances when the visits of the clergy—or of myself—afford the opportunity. Such constancy, under such circumstances, is worthy of all commendation, and will yet have its due reward. . . . On Monday, the 10th of September, I proceeded to Grace Church, Randolph, which had secured the services of the Rev. J. Obear, soon after the time when their edifice was consecrated. Here I found a full congregation, and an excellent spirit of zeal. A large number of adult baptisms were administered, and after preaching a discourse, I confirmed eighteen persons. The evening prayer, the lessons and the baptisms, were divided between Rev. Messrs. Obear and Manser; the music was unusually good, and seldom have I been privileged to witness a more gratifying and impressive scene of religious feeling. . . . The Rev. Josiah Obear has taken charge since April last, of the Church in Randolph, although it is not yet certain that his health will allow him to leave, altogether, the Diocese of South Carolina, to which he belongs. . . . When we look, my brethren, from our limited circle of ecclesiastical labor, to the Church throughout the Union, we have cause of gratitude to our Almighty Redeemer for the steady advancement of her interests, and of a wholesome state

of concord and peace, in almost every quarter. Her missions, with but one marked exception, appear to be reasonably prosperous. Her doctrine is extending itself into the new territory of California. Two dioceses, Mississippi and Indiana, have elected Bishops, who will give them, we trust, the practical advantage of a resident Episcopacy. Her General Theological Seminary is growing again, as we believe, into the confidence which it deserves. Her local institutions, Colleges and Schools, are increasing in numbers and in influence. Even her occasional interruptions of harmony, from the various imperfections and personal collisions inseparable from human infirmity, only serve to demonstrate the invincible strength and substantial unity of her principles. Like the winds which blow upon the surface of the ocean, but never stir the peaceful depths below, even so the disputes and controversies which have occupied the press, and agitated a portion of the clergy, at times, with alarming violence, have had no perceptible effect upon the mass of her ministers and people. The blessed result, however, can by no means be attributed to our wisdom or sagacity. Our piety and patience can claim no share in the work, which the favor of God has vouchsafed to perform in behalf of His own divine wisdom. And therefore, while we acknowledge the fact, with humble thankfulness, we are bound, in all sincerity, to apply to it the language of the Psalmist: "Not unto us, O Lord, not unto us, but unto thy name give the praise, for thy mercy and truth's sake." And if we extend our view beyond our own horizon, and survey our beloved Mother Church, in whose welfare we must always feel the liveliest sympathy, we cannot fail to behold the same increase of energy and influence, only on a far grander scale. The multiplication of her sanctuaries, of her colonial Bishopricks and of her schools, the waning power of her most determined enemies, the firmer tone employed in the enforcement of her rights, and the constantly growing conviction that she is not only the Church established by Parliament, but the Church established by the power of the Most High, in the hearts of the people,—all bear testimony to her onward course, as the most faithful and honored instrument in the hand of God, for the work of the Gospel dispensation. True, she has her share of strife, dispute and controversy; and indeed our own portion of these necessary evils is, for the most part, an exotic growth, engrafted from her diversities. But there, as well as here, the shaking of the branches has only served to manifest the strength of the root; and the few mishapen twigs which have been blown away, have left, heightened and improved, the vigor and lustre of her spreading foliage. I trust the time is not far distant, when the good Providence of God may enable her to rise above the difficulties which result from her anomalous dependence on secular jurisdiction. Then she will be capable of putting forth new energy in her proper vocation, and become a yet more expressive emblem of that tree of life, which bears "twelve manner of fruits, and whose leaves are for the healing of the nations." But while we have so much ground for thankfulness in the unity and progress of the Church, at home and abroad, I cannot conclude without acknowledging that there is another view of our condition which presents a very different aspect. There is a melancholy prevalence of apathy and worldliness amongst our peo-

ple. We have no merit to claim, on the score of eminent zeal and devotion to the higher interests of our spiritual nature. The love of gain and of pleasure, the lust of the eye and the pride of life, the license of the young, the lack of family government in the old, the want of Christian teaching in our common schools, the low state of pastoral discipline, the penurious and stinted support of the Gospel and its ministry, and the growing impatience of every form of domestic, religious and legal subordination—alas, what a picture of gloom and discouragement might be formed from these elements, in the state of our own land, and of Christendom in general!

FOR THE GOSPEL MESSENGER.

*Translation of a Summary View of the "History of Christianity," by
M. J. Matter, Paris.*

A general View of the past History—with anticipations of the future, with regard to Christianity.

The greater number of religious systems, which have succeeded each other in the ancient world before the origin of Christianity, have passed away, after a longer or shorter continuance—a more or less obstinate struggle, against doctrines either more true, or more improved. Will Christianity prove an exception to the destiny common to so many doctrines? We are told, it is eternal like the universe, it is the last communication from Heaven to man, yet others have said, it is superseded and condemned by the progress of reason. What data does an impartial history of Christianity afford to judge this question? History cannot;—it can compare the effects of Christianity with those of other religions, but a criticism of the principles upon which the doctrines rest, it is not adequate to. From the results it records, history infers, and these inferences are more or less decisive; but it leaves the doctrines themselves to maintain their perpetuity, and even their superiority. We now confine ourselves to the office of history.

In the first place, the History of Christianity asserts in favor of its doctrines, a fact of great importance, viz: an almost uninterrupted series of triumphs since its first announcement. Thus it has overcome Judaism in all its sects of Pharisees, Sadducees, and Essæans. It has overcome Polytheism in all countries—in Greece, Rome, Egypt, Asia, Scandinavia, Gaul, and in all the West. It has besides overcome the philosophy of the East, mingled with that of the West, the Gnostics, Manicheans, &c. It has overcome all their schools, Grecian, Jewish, Egyptian or Eastern, which the better to oppose it, have borrowed its best theories.

Mahomedism, which has purloined from both its codes, driven it out of the four Patriarchships, and threatened the Pontif of the West on the banks of the Tiber—Mahomedism, which for a short period ruled from Delhi to Poitiers, and which at the time of its greatest glory, received into its schools, even the young neophytes of Christianity, has long ceased to maintain any contest with it. Neither as a system of

religious science, or as a means of civilization, can Mahomedism bear any comparison with the doctrines of Christianity. Most assuredly this is a great superiority in Christianity! It is so glorious as to place this religion beyond all comparison with others. No other system ever overcame such various doctrines, and doctrines derived from such opposite principles. Judaism struggled against the Polytheism of Egypt, of Arabia, of Syria, and of Persia, it has failed as a national religion, without having annihilated any other. The Polytheism of Persia, of Egypt, of India, of Greece, and of Rome, has struggled against philosophy, against Christianity, against Mahomedism. They have failed in this struggle, without triumphing over any other doctrines. Hence, there is no one of all these systems, considered with regard to its doctrines, to be compared with Christianity. Their results must then be different.

It can be conceived that *religions* may decline and fall, and it is known that they disappear, so soon as they are surpassed by new truths, which it may please Providence to reveal to mankind. Now, is Christianity at that point, as its adversaries think? No—the time to class Christianity with Judaism, in a history of ancient religions, and by strict criticism to settle their claims to confidence, appears to me not yet arrived. The free-thinkers of the seventeenth century thought of it, the philosophers of the eighteenth believed it, and Christianity, long tested by their attacks, saw their arguments altogether defeated. Christianity was for a moment abolished (in France,) yet, after all, the condemnation passed upon it, by prophets without revelation, and apostles without authority, it rises before us brighter than ever! But will Christianity *always* thus put down whatever may dispute its supremacy? To obtain an answer to this question, it is not to Christianity itself we must apply—it ought not to be a party and a judge at the same time. It is by placing ourselves beyond the announcement of this universality and perpetuity, that an historian, enlightened by philosophy, is able to judge. The principle of this religion is in fact so direct an interposition of the Supreme Being, in the affairs of mortals, that it may (in a measure) be termed an incarnation of the Almighty. On this principle depends all the fundamental theories of the Gospel. Interposition in thought, *is* revelation—interposition in will, *is* grace—interposition in acts, *is* sanctification. Can any thing be conceived, at the same time, more sublime and more simple?—more worthy to be adopted by reason?

Now let us examine these fundamental theories as applied to life. Can Christianity here also pretend to immortality and perpetuity? What is it? What has it done. It addresses itself to human nature wherever found, and in whatever state of civilization, and adapts itself to all forms of social life, and unites with all institutions, moral and political. It addresses itself to man's reason, to his conscience, to all his thoughts, and all his affections. It meets him in the cradle and leads him beyond the grave. It is his guard in all the circumstances of life, it moderates his joy, consoles him in misfortune and incessantly invites him from earth to heaven, where it reserves for him, after death, that immortal destiny which man bears in his heart, as the token of his sacred origin. We can never, entirely, lose sight of the exten-

sive mission with which Christianity is charged, it excites us to every kind of excellence, prescribes to us every virtue, and opens the way to all perfectability. It is the necessary condition to attain our ultimate end. Christianity does not limit itself only to *permit* the development of our faculties, but *commands* it. Judaism was the religion of only one country, of a single people, of a marked period. Other religions have been either Eastern, or Persian, Greek, or Roman, Celtic, or Scandinavian; in a word, they were national. Identified with the laws, institutions, and manners of a country, they fell—they could not but fall with the country. Never could Christianity submit to so circumscribed a destiny, never consent to share the fate of a nation!

For a while, the Jews were desirous of Judaizing it, and under the Apostles, it was attempted to declare Jerusalem the Mother Church. But St. Paul repelled, with all the weight of his faith, and the vigor of his anger, this selfishness of a large city. After Jerusalem fell, Antioch, Cesarea, and Alexandria, were desirous of gathering the heritage of her ambition; but Christianity displayed its independence at Rome and at Byzantium; when Byzantium, under the dynasty of Constantine, was desirous in its turn of becoming the patron of Christianity, it threw off the patriarchy united to the Court, and placed at the head of the whole religious empire, the free pontificate of Rome. Rome, misled by her great prosperity—by her ancient walls, dyed with the blood of martyrs, and her venerable chair, formerly occupied by the Apostles—at first imagined herself the corner stone of the Church, and for a long time all Christianity participated in the illusion, but at length, the Pontifs of the city themselves, opposed against this illusion, one of the smallest cities of France, and the modest Avignon became twice the seat of the supreme Pontificate.

Geneva and Wittemberg reigned in succession at the period of the reformation, and reigned with some energy; but neither Rome or Avignon, Geneva or Wittemberg, were ever able, permanently, to attach Christianity to their glory. The empire of this faith is in another world. Its doctrines resounded in Synagogues and Catacombs, before they were heard in St. Paul's or Westminster; and when the inimitable Cathedrals of Cologne and Strasburg shall no longer exist, Christian faith will celebrate its mysteries without noise, and without altars, in the deserts of the ancient, and the forests of the new world.

It has been said Christianity is only a monument—an institution—or, nothing more than a doctrine, which is supposed to be wholly collected in its Cathedrals or its worship; and that at most, it takes refuge in some credulous minds. Now, divest it, not of *its* superstitions, but of your own—take away your labors—your sculpture and paintings—Popish magnificence—holy ceremonies—domes and altars,—and you will see *itself*, you will see what it was when it subdued the world. What causes it to be misunderstood, and what reason and criticism would retract, is not what Christianity really *is*, but, what men have made it.

It has been said that philosophy has gone beyond the doctrines of Christianity, and has taken a strong hold of minds capable of judging a doctrine, and which only tolerate Christianity. One religion follows another—one system of philosophy follows another—never does a

system of philosophy follow a religion. Consult the history of all ages, and what new religion *has* succeeded to Christianity? I do not know it—it does not exist. But if we are ignorant of the past, we know the present. Possessed of this knowledge, we boldly declare, that in our present state, there is nothing wherewith to constitute an article of belief; yet, we still venture to speak of a new religion in times of such total barrenness, of such absolute poverty. This is a scepticism the more insuperable, that it has progressed to practice. We have, for such a purpose, no religious authority, no oracles, with inspiration no where, and enthusiasm for nothing; yet, even in this, our present state, men would institute a new religion!

Now, we cannot but believe that we have philosophy, (or reasoning) not to form a religion, nor to supersede that which we have, as reason cannot be the heir of revelation, but at least to ascertain the claim of Christianity to the genuineness of its authority; and here, I think, we come to the real capacity of our age; which is to ascertain what is good, and to judge of what is evil. Christianity does not dread an examination of this kind, it knows its own province and that of philosophy. To philosophy belongs the empire of *this* world; she is the divine and sovereign mistress of it; this world is her jurisdiction, and her legitimate sphere, and the further she extends her limits, the better she accomplishes her duty—but likewise she must not venture to surpass them.

Now it is from beyond our faculties that religion comes, and for that reason she goes beyond them, if philosophy infers there is a God, an intellectual world, an immortality of the soul, religion *teaches* these three things; and if in approaching the tomb, philosophy *authorizes* us to hope, religion *commands* us to believe! As long as philosophy keeps within its own proper limits, it will never pretend to take the place of religion. Religion then is not condemned, it is not even judged, it is not within the jurisdiction of this world. Without being invoked, it has taken possession, and it will remain, without the possibility of expulsion. It is placed in this world by the same authority which willed the existence of the universe and of man!

To explain man and his faculties, to show the privileges they give, and the duties they impose, to regulate public and private life, to lay down rules for the management of all worldly affairs, is philosophy. But to disclose the other world, to conduct man into it, and assign him his place among the intelligent beings, destined to immortality, to give him the degree of celestial light and divine strength, enabling him to devote himself to the regions his faith aspires to; to sustain him in his struggles with evil, with the world, and himself; to comfort him in all his trials, and alleviate all his afflictions; even the shame he may have incurred, or the poverty he has brought on himself, to let him feel in all that is most afflictive and humiliating, that he is a subject of joy and glorification, is religion.

It is evident nothing can replace religion—nothing can, in the slightest degree be a substitute for it. Now, Christianity is the religion of the modern world. If Christianity is not, what is?

Christianity expects to (must) preserve its empire, as the human mind preserves its nature. This constitutes its perpetuity.

The faithful are those who understand what religion is. This constitutes its universality.

Under what form will Christianity become universal and perpetual? Form is the act of time, the essence alone is the act of God.

Forms incessantly vary, and how can they be expected to be the same in Scandinavia and Judea, in Mexico and Italy? How can they escape change, when whatever appertains to man, changes?

It is because the form of Christianity is susceptible of change, and the essence is not, that Christianity is the inheritance of all times, and of all nations.

POETRY.

THE BELL.

The following stanzas were written by the Rev. Edward C. Jones, on the occasion of presenting a bell to the Floating Chapel in Philadelphia, by the children of Christ Church Sunday School.

Ring out its peal, and as the cadence floats,
Far o'er the azure waters, men shall pause.
While like an angel's tongue those silvery notes,
Speak to the heart of Jesus and his cause;
Invite to prayer, and Zion's holy strain,
And welcome to the fold poor wanderers of the main.

Ring out its peal, 'twill tell of children's love,
Tell of the generous warmth which fills the breast,
The glow of feeling kindled from above,
Ere the young soul by earth has been possess'd;
Yes, let its changes wake the sleeping air,
While rugged seamen weep, and think *who placed it there.*

List to its voice—at first the gentle swell,
Then the full burst so joyous and so clear,
Ah, how it speaks of heaven—that thrilling bell,
Until the inmost spirit wakes to hear;
While he who tosses on the briny sea,
Feels in his heart—that *bell is calling me.*

Sons of the Church! shall childhood bring its gift,
And will ye not be roused to double life?
Yes, pour the offering with unstinted hand,
Here be competitors—'tis holy strife;
Give—give the Gospel—can ye heed the cost?
When ye yourselves are *safe*—can ye forget the *lost*?

Chime on sweet bell, may thousands heed thy call,
Turn from the spoiler's path, and weep for sin,
Then strong in Faith before the footstool fall,
Invoking grace the victor crown to win;
And when the sailor's latest hour has sped,
Strike on his ear once more: and tell of '*land ahead.*'

RELIGIOUS INTELLIGENCE.

Monthly Missionary Lecture.—That for December, was by the Rev. J. W. Miles, and it being "Thanksgiving day," he adverted to that appropriate and prescribed expression of gratitude to God, the giving of alms to men, and in particular for the sustaining and extending the gospel. The amount collected was \$19.92.

Ordination.—In St. Stephen's Chapel, Pineville, on the third Sunday in Advent, at a "Special Ordination," the Rev. C. P. Gadsden, assistant to the Rector of St. Stephen's Parish and of the Churches, "the Epiphany" and "Trinity," in St. John's Parish, was admitted to the Holy Order of Priests. Morning Prayer was said by the Rev. P. Gadsden—the Sermon was by the Rev. W. Dehon, who also presented the candidate, and these Presbyters united in the "imposition of hands."

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St. Philip's Parish School.—It is understood that many of the friends (and among them the Bishop) of Church schools, had a decided preference for the plan of each Parish having its own school, by which arrangement the greater good would be effected, but it was thought that the plan of one school for the diocese was the only one *practicable*. That not being of the school of St. Philip's Parish, founded many years ago, but suspended, has been revived, and, Providence permitting, will go into operation early this month. We bespeak for it the favor and the prayers of our friends. We humbly trust it will prove by its success an encouragement to found similar schools in both our city and country parishes. The prayer for it, published some time since in the Gospel Messenger, for January 1842, (page 319,) or a more suitable one, we trust, will be used in the family and the closet. We invite attention to the article by Bishop Delancey on "Parochial Schools," in the present number.

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Calvary Church, Charleston, in Beaufain-street.—The consecration of this edifice was on Sunday, the 4th, in Advent, December 23d. "Morning Prayer" was said by the Minister, Rev. P. Trapier, the lessons were read by the Rev. G. C. Shepard, of the diocese of Massachusetts. "The Sentence of Consecration" by the Rev. T. J. Young, and the Sermon by the Bishop. The congregation was large, and the chanting and singing, (though not aided by an organ,) were cordial and animating.

Sentence of Consecration.—Moved, as we humbly trust by the holy Spirit of God, to consider the deplorable, moral, and religious condition of a large proportion of the servants in the city of Charleston; measures were some time since adopted, (under the direction of a Presbyter, with the sanction and assistance of the Convention of the diocese) to provide for this class, and for any person who desires these advantages, pastoral care and church accommodation. And whereas, by the blessing of God, on the counsels, and efforts, and alms, and prayers, of his people, the building in which we are, hath been erected and furnished, wherein the rich and the poor, the bond and the free, may meet together to worship their one Father, Redeemer, and Sanctifier, three Persons but one God, to partake of his holy sacraments and ordinances; and to receive the teachings and exhortations of His holy word, His holy Church,* and His duly commissioned ministry. And whereas, application having been made by the proper

*These words were added in this the printed copy.

authorities, it has now been consecrated, the Bishop being assisted in the solemn services by the Minister of the Church, the Rev. Paul Trapier.

Now, therefore, be it known to all concerned, that from the date of this "Sentence of Consecration," this house having the name of Calvary Church, is holy unto the Lord, separated from all secular uses whatever, and appropriated exclusively to those momentous purposes set forth in the form of consecration of a Church or Chapel, in "the Book of Common Prayer." Witness my signature, on this 4th Sunday in Advent, A. D., 1849.

C. E. GADSDEN,

Bishop of the Diocese of South-Carolina.

The Church is in length 70, in breadth, 40 feet, and at the South end is a convenient room for robing the clergyman, &c. It can accommodate 400 persons—about one fourth of the seats are for white, and three fourths for persons of color. In our other Churches, in Charleston, the proportion is reversed, if it be not even less than one quarter for the colored. In all of them, however, it is pleasant to know, that the high and the low can meet together to pray, and to hear the Word of God.

Missions of the Church.—Domestic.—Tennessee, Covington.—"My communicants, only twelve in number, and all comparatively poor, have purchased and refitted a very decent place of worship, where about one hundred people meet with us and unite most heartily in the services of the Church. One half of my time being divided between two other little parishes, one thirteen, the other twenty-five miles distant, the people meet in my absence, perform their devotions to Almighty God, and make their weekly offerings, as when I am present to lead them. Really, sir, the prospects here, though small, are nevertheless rich, and if this little Church is assisted in her weakness, she will soon be able, as her example already proves, not only to take care of herself, but to assist others in their weakness."

Randolph.—"It seems to me a great pity that forty-five communicants of the Church should be without ministerial services, merely because of their poverty. If the people of this parish were able to support a minister, I would not plead for them. But I know well their circumstances. They are, with the exception of one or two families, really *poor*. They have done what they could for me—raising a subscription of about \$100. I could say more for them, but as I feel that it is almost useless, I refrain."

Kentucky.—Hickman.—"The wildest and most ungovernable religious excitement has been prevailing here for some time; never before have such scenes been witnessed here; the good have been evil spoken of, and decency and order have been wholly disregarded. Some minds have become dissatisfied with such doings, and are, I trust, looking for a more sober and serious way of enlisting in the service of God."

Foreign.—Africa.—Cavalla.—"As we approached, we heard mournful cries and lamentations; we discovered that they proceeded from

a native hut, before which some females and children were sitting and crying most bitterly; the mother of the family had just died, and they were thus expressing their sorrow. It is customary for the relatives of the deceased to meet every afternoon, to mourn and wail for the departed. Our presence did not interrupt them. Well may *they* lament, who, when they close a mother's eyes, have no hope to cheer their hearts; it is our blessed privilege to turn their sorrow into joy by telling them of salvation and eternal life through the blood of the Lamb!.... We were visited by a number of the natives and headmen from the neighbouring towns. They were glad that we had come to live in their country. Such feelings have universally been expressed wherever we have been among the natives. The Mission buildings are well located for health and beauty, as well as for efficient missionary effort upon the population. They are on a hill about sixty feet high, at a distance of three hundred yards from the ocean.... Would that those who doubtfully ask, "What has our mission accomplished for Africa?" had been with *us* on this holy day. No noise disturbed the quiet of the morning; nature's varied notes of praise were alone heard; here and there you might see one of the scholars, with book in hand, studying the Sunday school lesson; or beneath the shade of a cocoa-nut tree, a group of little children engaged in singing hymns. At ten o'clock the bell rings for Church service, which is held in the nearest native town. The children collect, and thither walk in procession, preceded by their teachers; without noise or confusion they enter the heathen village; on either side are passed the native huts, and the Chapel is reached—plainly built, with thatched roof and earthen floor. On benches in front of the pulpit the children are seated; behind them and against the side are the native men. The females are seated on the left of the pulpit, and at their feet, on mats, are little native children, with no other apparel save rings on their ankles, and beads on their necks. They form a contrast to the neatly dressed little school girls who are seated on mats opposite to them. The services are conducted by the missionary in Grebo; portions of the prayer-book have been translated, and the responses are better made than in many congregations in our own land. A sermon is preached, to which due attention, by most, seems to be paid. The services concluded, the headmen, and others of influence, as well as the females, and even the children, press forward to make their usual salutation to the missionary and also to his wife. Again is the procession formed, and all return to the mission premises. Blessed and heart-cheering sight! To behold in this land of heathen darkness, a company of sixty native youths, who are under daily religious instruction, and one-third of whose number are even now the professed and consistent followers of Jesus! Has nothing been done? Generations to come will answer the question, if fruit and faith return not now the true response. The Sunday school was held at two o'clock. Mr. Payne superintends the boys, and his wife the girls. To the united schools I made an address; one of the elder scholars acting as my interpreter. At half-past six, the bell is again heard for Church. All assemble in the boy's school-house; the usual evening service is read in English, and a sermon preached. There is great need that a Church should be erected on

the Mission ground, as the school house is too small for those immediately connected with us, while the natives are almost entirely excluded. We doubt not but that many who live in the neighboring towns would regularly attend, were there a suitable building. A Church is needed for the Christian community growing up here, as well as for the natives who may be brought in, while the comparative health of the station, and the easy access to the tribes in the interior, mark it as one of permanent occupancy. The Missionary settled here has long desired a Church building, and feels it to be necessary. . . . We held regular service in the school-house at Latrobe, this morning. After prayers, by myself, Mr. Hoffman preached. This is the congregation for whom the new Church, St. Mark's is being built. It was the first decidedly Episcopal congregation to whom we have ministered since we left our native land. You may imagine our feelings as we heard the responses of fifty worshippers who could appreciate our "time-honored service,"—and many of them, I trust, could enter fully into the spirit of this soul-stirring liturgy. We could hardly realize that we were on heathen shores, surrounded as we were by true worshippers of the ever-living God. . . . At 10½ o'clock, attended the Chapel in the largest native village near this station. This building, put up by the natives for the Missionary, having ground floor and thatched roof, seats about one hundred and fifty persons. It was full to overflowing, on this occasion, and crowds gathered round the doors and windows outside. The Mission family scholars and teachers, &c., with their families, numbered in all about seventy-five, all of whom were present. The service and sermon were by the Missionary, in Grebo. Here we fully realized that we were in a heathen land, as more than half the congregation were the rude inhabitants of the village, in simple native attire, and the whole worship performed in an unknown tongue. The Lord, who is no respecter of persons, was present by his Spirit, and I trust the word spoken "will not return unto him void." In the evening, preached in the school-house, on the Mission premises, to seventy-five persons. This service is always in English; the responses are as audible as in most congregations at home. . . . We study Grebo daily with Mr. P., and hear a class recite. This is composed of five promising youths, from seventeen to twenty-three years of age, who are preparing to become teachers, and at least two of them, I trust, ministers of the Gospel of Christ. They not only give evidence of genuine discipleship, but also of mental capacity sufficient for the acquisition of almost any amount of learning. The writer would here state, that he and his colleague have been agreeably disappointed with the native character in almost all respects—think them generally susceptible of a high state of mental and moral culture; and this is the almost universal opinion of Missionaries scattered along this far extending coast. . . . The services of the morning were held, as usual, in the chapel in town, and in the Grebo language. The one this afternoon, in the male school-room, at half past two o'clock. The building was full. The service was performed by the Missionary in charge, and an appropriate address was delivered by Mr. Hoffman. The remaining service being performed, the writer assisted in distributing the elements to thirty communicants; twenty-five of these were converts from

heathenism, and nearly all the fruits of the faithful labors of our Missionary ! Has he been toiling at this station in past years, amidst many discouragements, to no purpose ? Is it a small matter, that these twenty-five persons, recently heathen, have been rescued from the common ruin which seems to await their countrymen ? Surely, here is fruit enough to justify all the sacrifice made, and means and labor expended."

China.—Shanghai.—"March 13th. Afternoon, engaged with the poor people. I had the Creed written off in large Chinese characters for four or five of the old men, who can read a little, and whose eyesight is dim. One of them, whose head is white with the frosts of many winters, and has learned two Articles of the Creed. . . . Of my two little day-schools, I shall have a good deal to say at some future time, if God permit; they have lately caused me some trouble; good teachers are not always to be secured, and parents and scholars are full of caprices here as well as in Christian lands. Meanwhile, I should be glad to know what would be thought at home of attempting an extensive employment of this kind of instrumentality."

Athens.—"I have the pleasure of informing you, that we have resumed our labors this year with every prospect of as an extensive a sphere of usefulness as we have ever enjoyed here. On the 10th inst. we re-opened our schools, and on the 13th every seat was occupied, while applications continue to be made daily for admission."

The amount reported for Domestic Missions is \$971—from South-Carolina \$171. A lady offers to give \$1,000, provided before the 1st January, \$10,000 are received. For Foreign Missions, \$812—from South-Carolina \$109.

Western New-York.—The twelfth Annual Convention was held August 15th. The Bishop in a pastoral had said—"The many feeble parishes in the Diocese, fluctuating as our villages are in population, by changes, removals, alterations of business and varieties of enterprise, present a most affecting demand upon our sympathies, and zeal and liberality. If I present to you so frequently and earnestly the claims of our Diocesan Missions, the only agency for the sustentation of our weak parishes, it is not because I do not estimate the claims of exterior objects of benevolence, or that I do not appreciate the necessities and privations of our brethren in the western section of our country; or that I do not commiserate the Pagan millions overwhelmed with the pollutions of idolatry, but because I stand among you, surrounded by weak and tottering parishes, rendered incapable of self support by a combination of causes, over which they nor you have control; and if I, their spiritual father, turn from my own despondent, weeping and imploring children as they hang upon me, to expend my sympathies, influence and means, inadequate at their fullest extent, to these necessities, upon other and distant objects, however worthy, however urgent, how am I to answer to Him who has committed to me, not other flocks, but this—not the distant heathen—but his family here—not the fading and expiring Churches of the East—but the weak and infant portions of the kingdom among ourselves—not the barren branches of error and corruption abroad—but the feeble sprouts that

are here starting forth amid impediments and obstacles where it needs a Paul to plant, and an Apollos to water, and where every one who contemplates our feebleness in labors, in men and means, must admit that it is God that has given the increase."

It was "Resolved, that this Convention has heard with edification and pleasure, the able and instructive Charge delivered by the Bishop of the Diocese to the Clergy, at the opening of the same, and that he be respectfully requested to furnish a copy for publication. Also, that in the event of the consent of the Bishop to the publication of said Charge, 3000 copies be printed at the expense of this Convention. And whereas, it is understood that the *first volume of the proposed History of the Church, by the Rev. Dr. Jarvis, prepared at the request and by appointment of the General Convention, is now ready for the press; and whereas, its publication is, or has been, delayed for want of sufficient means to defray the expense of the same: Therefore resolved, as an appropriate expression of the value which this Convention attaches to a sound and impartial History of the Church, as well as to the services of the learned Historiographer, that the Clergy of this Diocese, in their respective parishes, take measures to procure the names of subscribers to the History, and transmit the same for the author, to the Secretary of this Convention."

Texas.—This State was organized as a Diocese at a meeting held January 1st, 1849. The proceedings have only lately come to us.—The following resolutions were passed:

"1. That we place the Diocese of Texas 'under the full Episcopal charge and authority' of the 'Rt. Rev. G. W. Freeman, D.D., Missionary Bishop of the Protestant Episcopal Church, appointed to exercise Episcopal functions in the States of Arkansas and Texas, and in the Indian Territory, south of 36½ degree parallel of latitude.'"

"2. That, inasmuch as the exigencies of the Church in Texas, require organization, and it is still too feeble to support a Bishop, that the Board of Missions be, and hereby are, respectfully requested to continue to us the aid hitherto extended."

"3. That the Deputies to the General Convention, be authorized and requested to apply for the admission of this Diocese to representation in that body."

Episcopal Orphan-house.—*To the Clergy and Laity of the Pro. Ep. Church in the City and County of Philadelphia.* BRETHREN—There has been, for some time, a growing feeling among the Clergy and Laity of this city, that our Church is bound to make more specific and more ample provision for destitute *orphans*. As lambs of Christ's flock, deprived of their natural guardians, and cast upon the world poor, as well as parentless, they present an object which ought to move every Christian heart and awaken a ready and generous liberality. At a recent meeting of a large number of the Clergy of Philadelphia County,

*The second of the series. The volume already published, is a chronological introduction.

I was unanimously requested to present this subject to the favorable consideration of the Church, if in my opinion it was proper and expedient. I take an early opportunity to discharge the duty. I yield but to my own earnest convictions, as well as to the suggestions of my respected brethren, in commending to your affectionate regard this most interesting and much neglected charity; and I would respectfully request, that the Clergy having charge of congregations in the City and County of Philadelphia, do, at no distant day, bring its claims to the notice of their respective parishes. A HOME FOR DESTITUTE AND ORPHAN CHILDREN, adequate in some measure to our wants, and corresponding to the obligations and resources of the Church—may it soon rise to proclaim our gratitude to God for his mercies, our tender care for his helpless little ones, and our fervent desire, through the lips and lives of infants to glorify his name.

ALONZO POTTER,
Bishop of the Diocese.

Philadelphia, Nov. 20, 1849.

The Church of England.—A venerable clergyman of the Church of England addresses us from the ancient city of York, under date October 1849. In speaking of our Mother Church, he says:—"I believe that the Church of England was never, since the Reformation, more opposed by political dissenters from without and from false brethren from within, than it is now; and I firmly believe that she never in that period has been doing more good, either at home or abroad. All seem to be awake, so that Churches are building, Schools are established, and Missionaries sent to all the world. "God moves in a mysterious way." The wheat is growing, and the tares are mixed with it. Both, we see, are growing together. Let us therefore not be surprised, but exercise patience, faith and hope. It is a blessed work. Let us not be weary in well-doing. What wonders have we seen in the last fifty years! What wonders more will be seen before the close of this century! I have no other fears about the Church of England, but fears lest we should prove unfaithful or lukewarm. The American Church hath something of the same trials. We can pray for each other. Let us never forget this point. Prayer brings every blessing from above."

Saying Grace in England.—Mr. Colman, in his *European Life and Manners*, says, that in England, children even quite young are often called upon to say grace at the table; and that three days before, he dined in a large and elegant party, where the lady of the house asked a blessing and returned thanks. He was a week at one house where the eldest daughter of a family, about twenty-two, led in the family worship every morning, and constantly said grace at the table, and so in several other instances.

CALENDAR FOR JANUARY.

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|---|--|
| 1. The Circumcision of our Lord Jesus Christ.
6. Epiphany.
13. 1st Sunday after Epiphany. | 20. 2d Sunday after Epiphany.
25. Conversion of St. Paul.
27. Septuagesima Sunday. |
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Trinity School—seven miles west of Raleigh.

Rev. P. T. BABBIT, Rector.

THE REV. P. T. BABBIT, late Rector of the Diocesan School of Charleston, S. C., having assumed the charge of Trinity School, will enter upon his duties about the middle of October. Meantime the School is in operation, and pupils will be received and cared for, till Mr. B. shall take possession.

This School is in a retired, healthful and beautiful situation; its buildings are ample and comfortable, arranged expressly for the purpose; and it offers advantages of a high order for intellectual, moral, and religious culture. The terms payable half yearly in advance, are One Hundred and Fifty Dollars, per annum, for board, and tuition in English, Latin and Greek. For French, an extra charge will be made. The School year is a period of ten months.

Mr. BABBIT being personally known to but few in North Carolina, offers for consideration the following testimonial and references.

"The undersigned having seen from gentlemen of the highest respectability in Charleston, S. C. and in other cities, testimonials to the eminent qualifications of the Rev. Mr. BABBIT for the duties he is about to assume among us, take pleasure in cordially commending him and the institution under his care, to the confidence and support of their friends and of the community."

Charles Manly,
Duncan Cameron,
G. W. Mordecai,
T. P. Devereux,
John H. Bryan,

George E. Badger,
W. H. Haywood,
Richd. Hines,
Kenneth Rayner,
C. E. Johnston.

Mr. B. refers to the following gentlemen:

Rt. Rev. L. S. Ives, D. D.
Rt. Rev. C. E. Gadsden, D. D.
Rt. Rev. T. C. Brownell, D. D.
Rev. W. M. Green, D. D.
Rev. R. S. Mason, D. D.
Rev. R. B. Drane, D. D.
Rev. Jarvis Buxton,
Rev. C. F. McRea,
Rev. E. M. Forbes,
Rev. A. A. Watson,
Rev. A. Smedes.

Dr. T. W. Wright, Wilmington,
A. J. DeRosset, Jr. do.
Hon. Ed. Frost, Charleston,
H. W. Conner, Esq., do.
Geo. B. Reid, Esq., do.
W. C. Courtney, Esq. do.
John Hanckel, Esq. do.
C. T. Haigh, Esq., Fayetteville,
E. J. Hale, Esq., do.

P. S. Any inquiries in relation to the School, addressed to Rev. P. T. BABBIT, Raleigh, N. C., will be promptly answered.

Rev. Edward Thomas' Sermons,

Formerly Rector of Trinity Church, Edisto Island, and Rector of St John's Parish, Berkley, in the State of South-Carolina.

The very ready sale of the first edition, and continued demand for a second, has induced the Subscriber to offer his services for the publication of another edition of these SERMONS, which he will put to press as soon as sufficient subscribers are obtained to defray the expense. Having obtained permission from those interested, he will not be delayed in the prosecution of the work.

The Book will be printed in the same size page as the first edition, (12mo) *reducing the size of the type*; and will contain the same number of pages. The price will be \$1 50 per copy, bound in muslin boards, in the usual style.

Subscriptions will be received at Mr. John Russell's and Mr. W. C. Babcock's Bookstores, in King-street, and at the Office of the publisher,

Sept. 1

A. E. MILLER, 5 Broad-street.

Receiving Agents for this Diocese.

THE BISHOP OF THE DIOCESE for Missions, within the State, commonly called *Diocesan Missions*.

JACOB K. SASS, Teller of the Bank of Charleston for Missions within the United States under the direction of the "Domestic and Foreign Missionary Society of the Pro. Episcopal Church," commonly called Domestic Missions. All monies sent by mail must be directed to him at the Bank of Charleston, where he is always to be found during business hours.

HENRY TRESCOT, Esq., Cashier of the State Bank, for Missions without the United States, under the direction of the Society above named, commonly called *Foreign Missions*.

EDWARD BLAKE, Esq. Teller of the Bank of South-Carolina, is Agent for receiving any contributions to Bishop Chase's Institution, *Jubilee College*.

Dr. I. M. CAMPBELL, is Treasurer of the Fund for establishing and endowing one or more Episcopal Schools, in the Diocese of South-Carolina, and will receive such sums as may be offered for that purpose.

Receipts for the Gospel Messenger for the following years:

1848.	1849.
Amount overpaid for Vol. XXV. after paying \$17 60, due for 1847, } \$3 40	Amount brought forward for Vol. XXVI. \$335 50 Capt. John Ellerbe, Alabama, for 1850, '51, '52. \$10 00 Mr. John A. Keith, 3 00 \$348 50

ACKNOWLEDGMENTS.

Received for the fund for relief of Disabled Clergy,	
From Rev. A. Glennie, All Saints, Waccamaw, - - - - -	\$13 75
" T. J. Young, St. Michaels, - - - - -	56 76
" St. Philip's Church, through Mr. Henry Trescott, - - - - -	67 92
J. R. PRINGLE, <i>Treasurer.</i>	

Boarding and Day School for Young Ladies.

The Exercises of Miss MURDEN & SISTERS' Boarding and Day School will be resumed, with increased advantages, after the usual Christmas vacation, on *Wednesday*, 2nd January, 1850, at their residence, 34 Society-street.

The assistance of Mr. GUENEBALT has been engaged for the French Department, and that of Mr. JOSEPH T. CALDWELL for the higher branches of English. Teachers are also provided for Music, Drawing, Dancing, &c. The pleasant and extensive premises afford every opportunity for exercise and recreation within their bounds—while the experience of many years sufficiently attests their healthy location, and the efficient band of Teachers employed will enable Miss M. & Sisters to offer to their pupils every facility for acquiring a thorough education.

January 1, 1850.

FATHER ABBOT, OR THE HOME TOURIST,

By W. Gilmore Simms, Esq., being a series of Essays, published in the *Charleston Mercury*; now re-printed in a small pocket volume. Price 25 cents each. For sale by
January 1, 1850. A. E. MILLER.

ST. PHILIP'S PARISH SCHOOL.

It is expected to be opened on the 1st Monday in January, at that eligible Room in Anson-street, in the rear of St. Stephen's Chapel, under the direction of Mr. MASON, a graduate of the University of North Carolina. Boys will be prepared for College, or for the Counting House, and instructed and trained in Christian truth and duty. Terms, \$20 a quarter.

The Rt. Rev. C. E. GADSDEN,
The Rev. J. B. CAMPBELL, and
The Rev. C. WALLACE,

will act as Visitors. For full information, apply to C. E. GADSDEN. Nov. 1.

Beautiful Books for Christmas Presents.

The Combatants,
The Dark River,
The Revellers,
The Midnight Sea, and Wanderer,
Helan Morton's Trial.

The Distant Hills,
The Shadow of the Cross,
The Old Man's Home,
The History of our Blessed Lord,
Alegories, elegantly bound.

With a large supply of

The above and other Books, in cheaper forms for Children. Published by the General Sunday School Union.

ALSO,

A further supply of A PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH; by one of Three Hundred, and

The Catholic saved from Popery, being an account of the Reclamation of one to the American Church, who had gone to the Romish Communion; by Rev. J. A. Spooner.

Dec 1.

For sale by

A. E. MILLER.

Almanacs for 1850.

MILLER'S PLANTERS' & MERCHANT'S ALMANAC, for the year of our Lord 1850. \$6 the groce.

ALSO,

SWORDS' POCKET ALMANAC, for 1850.

THE CHURCH ALMANAC, for 1850.

A. E. MILLER.